

ren, who, taking an interest in us, pray to God, through Jesus Christ, to hear our wants. . . . Already this new people germinates. In several countries it embraces laymen and some priests. They are going to multiply rapidly. The impetuous and unlimiting excess of Papal and Episcopal domination, opens men's eyes, provokes resistance, and creates adherents to the fundamental reform which the Church demands."

It would be no doubt, desirable that *this new people*, the people of free will, announced by Messrs. Bordas-Desmoulin and Huet, should appear in the bosom of the Romish communion, and should work there a radical transformation. But why are not these honourable writers attached to Protestantism? Their programme is, in many respects, that of our ancient Reformers. Do they think, perhaps, that they will obtain more numerous adhesions, by leaving out one side of the historical reform of the sixteenth century?

Lastly, to complete these communications on the proposed changes in the bosom of the Papacy, I ought to mention a priest in the diocese of Paris, the *Abbe Michon*, who has lately published a book with the title of "*The Papacy in Jerusalem*." This abbé is singularly eccentric and daring in his ideas. He maintains that the Pope ought to resign his temporal power in the Roman States, inasmuch as ecclesiastics have shown themselves incapable of governing the population under the energetic pressure of modern wants. But if the Pope ceases to be the temporal sovereign of Rome, will he continue to exercise there his spiritual authority? No, answers Abbé Michon. There would be violent and interminable conflicts. Where, then, would the holy father fix his residence? for, after all, he must dwell somewhere. It could not be either in France or in Austria, because the choice of one of these countries would excite the jealousy and distrust of the other. According to our original abbé, there is only one city, neutral and out of Italy and of Europe, which could offer to the Pope guarantees of independence and of grandeur, and that city is *Jerusalem*! The sovereign Pontiff might remain there under the protection of the great European States, and he might acquire a new *prestige* by his abode in the holy city, where have been accomplished the most striking miracles of Christianity. "May Rome," he exclaims, in conclusion, "not be too late in recognising who have been her true friends."

It is clear that this plan is impracticable. Neither the cardinals nor the Pope will quit the city of the Cæsars, to go and reside in a country governed by the Mohammedans,—in Jerusalem, where they would vegetate miserably, having to struggle with Turks and Greeks. But all these Utopias, however extravagant, attest at least a grave fact, namely, that Roman Catholicism is in a period of agitation and uneasiness, and that its most enlightened members seek in what way it should prevent or overcome the perils with which it is threatened.

Meantime, while these plans of reform are publicly developed, the dignitaries of the Papal Church plunge deeper into Mariolatry, hoping apparently to consolidate their authority by leaning on the popular superstitions. I have before me the accounts of the coronation of the two statues of the Virgin Mary. One of these *fetes* took place at *Puy-de-Dome*, in the ancient province of *Auvergne*. The other at *Verdelais*, near Bordeaux. On reading the strange details of these ceremonies, it is impossible to exclude a sentiment of sorrowful compassion. In truth, Paganism did not celebrate its ceremonies with a pomp more worldly; and the image of the great Diana of Ephesus was treated and crowned with the same observances as that of the Virgin Mary.

At Puy-de-Dome, four bishops were present. Triumphal arches had been dressed out on the whole route. Banners and oriflammes floated in the air. The crown of gold, enriched with precious stones, was carried by priests on a velvet cushion. The statue of the Virgin, surrounded by eight torches, rested on a throne of three stories, and was enveloped with gauze of gold. Public functionaries of every rank, magistrates, professors of colleges, officers, and soldiers, and more than 30,000 spectators formed the triumphal retinue. Drums and cannons sounded—mass was celebrated. A Jesuit having mounted on a platform constructed in the open air, recounted the miracles wrought by the Queen of Heaven. Then one of the bishops placed the precious crown on the head of the Madonna, amidst the ringing of bells, the sound of artillery, and of instruments of music; and while incense was offered to the statue by the priest, the whole multitude fell on their knees, chanting the